THE GREAT PREROGATIVE OF A Private Life:

By way of

DIALOGUE.

Written by the learned

HORATIUS TUBERO,

OR

The Sieur *Moth-le-Vayer.*

Omnis enim per ſe Divûm natura, neceſſe eſt
Immortali ævo ſummâ cum pace fruatur;
——— *Curâ ſemota, metuque,*
Ipſa ſuis pollens opibus.

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BIBLIOTHECA BODLEIANA

TO

The Honourable

Sir *James Langham*,

KNIGHT and BARONET.

SIR,

EVER *ſince I had the honour to make one in the number of your Vaſt Acquaintance, I have had an extream ambition to publiſh to the world my happineſs of it, in paying you my grateful acknowledgments for ſo high a fa-*

vour: and indeed I ſhould have done it ſooner, had I found any thing that deſerved ſo great a name as yours to be prefixed to it; a name that is equally reverʼd and lovʼd by all degrees of men who know it; even by the loweſt, who generally are prone to deface the Scutcheon, and ſullie the fame of ſuch as are above them.

I KNOW *not what Judgment you will paſs upon me for the unbecoming libertie I take to deſire your*

Pa-

Dedicatory.

Patronage and Protection for this ſmall Treatiſe; but I am ſure, the deceaſed Author (were he capable of returning) would think it an unpardonable Injury done to his Memory, if I had not made choice of a perſon of your great Learning and Abilities to be the Defender of it.

BE *pleaſed then*, SIR, *to give it a kinde reception, ſince I preſent you with a Subject which is ſo much your Darling, and ſo conforming to your own parti-*

cular temper, Præferens (*as the learned Doctor ſays of you*) honeſtam quietem, ſtudia-que literarum in ſeducto, vitæ actuoſæ ſed habitæ inter celſiſſimas regni dignitates & munera, quò te tua virtus proveheret. A Subject *which you ſufficiently knew the advantages of, and therefore made your timely retreat from the thronging varieties of troubleſome buſineſs, that you might the more freely enjoy the ſubli-*

L. D. M. in Jugulo cauſæ, *Ep.* 19. *f.* 76.

mer

mer felicities of undiſturbed and pleaſant ſolitude. In ſocietate & frequentia animum undique arietari ad varia negotia: & dum partem noſtri temporis, quod ſolidum Deo debetur, amicus, ſodalis, procurator, uxor, liberi ſibi quiſque rapit, tempus vitæ noſtræ quaſi in fruſta concidi, & Deo ſubtrahi.

AND *certainly* (*as the moſt Ingenious Mr.* Abraham Cowley *remarques*) *the*

In his Eſſay of Solitude, *fol.*91.

meaning of that Sentence, Nunquam minus ſolus quam cum ſolus, *ſpoken by the excellent* Scipio, *was,* That he found more ſatisfaction to his minde, and more improvement of it by ſolitude, than by company; or elſe he would never, after he had made *Rome* Miſtreſs of almoſt the whole world, have retired himſelf from it by a voluntary exile, and at a private houſe in the middle of a Wood neer *Linternum*, paſſed the remainder of his glo-

glorious life no leſs gloriouſly.

ARISTOTLE *poſitively concludes, that the love of a ſolitarie and private life, in a man of* Letters *and* Cogitation, *proceeds from an heroical vertue, which raiſes him above the level of ordinary mankind, to place him in ſome kind of equality with the* Gods *themſelves; whilſt the others, that are run down with the torrent of publick affairs, (whatever their conditions and eminencies*

may

may be) are but as golden Slaves and Vaſſals to them: they are conſtantly employed in the vexatious drudgeries of Humane ſtate, when thoſe are in a continual ſerenitie and peacefulneſs of mind, under the more refin'd and exalted Contemplations.

VIRGIL *very well underſtood what he did, when he deſired but to have two Wiſhes granted him, that ſo he might be compleatly happie as to this world; and the firſt was, to be a good*

Phi-

Philoſopher; the ſecond, a good Husband-man: the one obliging him to retire from the Citie; the other, to become a Recluſe to the world; to have the large Campagne of Heaven for his mind to walk in, and all the works of Nature to conſider on, without being juſtled on the one hand by the buzzing diſturbances of the ambitious flattering Court, or on the other, by the noiſie hummings of the giddie Multitude: Philoſophi debent averſari aulas Regum,

Marſil.ficinus gum, quia ibi nec veritas, nec tranquillitas, ſed ſimulatio, *ſays my Author of the former; and which methinks* Juvenal *does very elegantly expreſs to us in his* Quid Romæ faciam? mentiri neſcio: *For the wiſe mans tongue is always, and cannot but be, the Interpreter of his heart. And as for the latter,* Seneca *ſays,* Inimica eſt multorum converſatio, nemo aliquod nobis vitium non commendat, aut imprimit. *We*

Sat. 3.

Epiſt. 70.

ſhall

ſhall not be able to communicate with them in any civil complaiſance, but we muſt commend their Vices, and ſo bring wounds and blemiſhes on our own Innocence: but when we are under the glorious liberty of a ſhadic ſolitude, we are in an incapacitie then of feeling the ſtrong appulſes of defiling vice, meeting there with no temptations from gaudy Honour to dazle our eyes, and ſteal our beſt part from us.

SIR,

The Epiſtle

SIR, *this is a Subject ſo agreeable to dilate upon, that I ſhould not be wearie, if I were voluminous in it; but I muſt not, to pleaſe my ſelf, forget that deference I owe to you; nor muſt I be unmindful that I am now on the Author's behalf an humble ſuppliant for your kindneſs and favour, and therefore it does not become me to be tedious: I ſhall onely ſay this, That the world is ſo ſenſible of your great Learning and Judgement, that it will not dare*

to

to diſprove of any thing which you ſhall ſeem to give countenance to, and like.

AND *as your value and eſteem of it will much advance its Credit and Reputation in our Language, (which in ſome reſpect I cannot greatly doubt you will deny me, it having had the general approbation of the Learned who have read it, for the moſt inſinuating piece of its kind) ſo your eaſie readineſs to forgive*

the

the preſumption of this bold Addreſs, will be a forcible obligation upon me to be all my life,

Sir,

Your moſt humble,

and

moſt obedient Servant.

The Prerogative of A Private Life:

By way of Dialogue

BETWEEN

Philoponus and *Heſychius*.

Philoponus.

IS it poſſible, *Heſychius*, that neither point of Honour, nor the conſideration of Profit, nor the reſpect of Pleaſure, which are things that are ſo advantagious in the Charges and divers Employments of a Civil life, are

capable to divert you from this ſluggiſh idleneſs, and make you quit a courſe of life ſo retired and private, that I queſtion whether you ought to be put in the number of the Living; your houſe ſerving already as a *Sepulture*, before which I never paſs, but I have a ſtrong impulſe in me to ſet upon it this Inſcription:

Here lies the poor Heſychius.

Much what the ſame that *Seneca* ſaid always as he went to *Cumes*, *Vates hic ſitus eſt* *, before the houſe of a man who lived much after the dull rate as you do. This is meerly to be drunk with a *Liquor* which ought not to be taken,

* Sen. Epiſt. 55.

taken, but with the greateſt ſobriety. *Philoſophy* is a ſweet and pleaſant *Honey*, but it ought onely to be taſted with the tip of the finger; otherwiſe it will make your head diſordered, and give you very dangerous *Vertigoes*. *Cato* had great reaſon, when he ſaid to his Son, ſpeaking of the *Philoſophers* of his time, under the name of the *Greeks*, who were then the Profeſſors of it, *Satis eſt ingenia Græcorum inſpicere, non perdiſcere:* Plin. *l.* 24. *c.* 1. Prophecying to him great diſgraces, if they would penetrate and ſearch too far into them; *Quandocunque iſta Gens, ſuas literas dabit omnia corrumpet, hoc puta vatem dixiſſe.* 'Twas upon this conſideration, that

the *Romans* burnt the Books of *Numa*, and afterwards ſeveral times drove the *Philoſophers* out of their *Cities*, after the example of the moſt ſage *Republicks* of *Greece*, who have ſo often perſecuted them. This Attractive *Philoſophy*, which they taught the world, may well be compared to the fabulous *Scylla* that our *Poets* deſcribe to us.

Prima hominis facies, & pulchro pectore virgo
Pube tenus, poſtrema, immani pectore piſtrix,
Delphinum candas utero commiſſa luporum. Vir. 1. Æneid.

There is nothing more charming at firſt ſight; they are onely the Diſcourſes of Humane *Felicity*;

licity; and all thoſe *Treatiſes* are as ſo many ways that conduct you to it: but if once you come too cloſe, and would be ſearching into the moſt ſecret Myſteries, you will finde your ſelf ſtraight in a gulf and precipice, in the midſt of its abſurd Queſtions and its extravagant Maximes; which, like wilde beaſts, will afflict your mind, and perſecute it on every ſide. Therefore it is not without reaſon that *Philoſtratus* repreſents to us the Soul of *Palamedes*, an abſtracted *Philoſopher*, as you may be; which being tranſmitted into another body, is ſo inraged againſt, and wiſhes ſo great an evil to *Philoſophy*, as to that which had never been of any

De vita Apoll. l. 3. c. 6.

ſervice to him, and which with all his Learning that he had alſo increaſed, had not the power to keep him from falling under the good conduct of *Ulyſſes*, his Enemie, a Patron of humane prudence in the active life: as for my part, I have always eſteemed, and taken for a Rule in my Studies, the Saying of *Neoptolemus*, *Philoſophandum eſt paucis, nam omnino haud placet.* It is good to ſtudy *Philoſophy*, provided it be at *certain hours:* We are permitted to think *highly* of things, ſo that it be without *extravagance.* *Contemplation* is not forbidden us, if it does but give place, and leave us any time for *good actions:* for there is nothing ſo *excellent* in the world,

Emen, apud Agell. l. 5. c. 15.

world, but its *extremities* are *vitious*; Intemperance being had in *Learning* it ſelf, and in *Philoſophy*: You do not perceive that inſtead of making any profitable ſervice of its *Maximes*, you cauſe your ſelves ſervilely to be its *ſlaves*; inſtead of governing it according to your *occaſions*, it exerciſes a tyrannical *Empire* over you in its way; inſtead of poſſeſſing it as a thing of your own, it poſſeſſes and agitates you, as if ſome bad *Demon* had you in his power.

Heſychius. There onely wants a good *Exorciſm* to deliver us from this unclean and evil Spirit. Goodneſs, *Philoponus!* how greatly I pity you upon one conſideration, and how

heartily you make me laugh upon another : I have an extream compaſſion for you, to ſee you thus utter your injurious Calumnies againſt ſo venerable and ſacred a thing, which are, I believe, as ſo many Ejections of your venome againſt *Heaven* it ſelf, and which will fall down again upon your own face. But I am not any whit leſs pleaſed with the conſideration of that gentile judgment you make of me, in eſteeming me a *Philoſopher*, and ſeeing in what a Predicament you range all thoſe, who truly may deſerve that title, at preſent too much fill'd with envie and calumnie, by me to be avow'd, if I ſhall ingenuouſly confeſs to you, that it is from them I have learnt to give

give my ſelf that ſatisfaction of you, and thoſe that reſemble you, at whoſe contempt they chiefly glorie, and derive from it an extraordinarie advantage, apprehendiug nothing ſo much as your Approbation, and never are more miſtruſtful of their failings, than when it happens that they have pleaſed you. What crime can I have committed, did then *Antiſthenes* aſk, that thoſe men do ſo much eſteem and applaud me?

Si vis beatus eſſe, cogita hoc primùm, contemnere & contemni; nondum es fælix, ſi te turba non deriſerit.

This is the Sentence that *Epictetus* does ſo often repeat.

Philop. I never did expect from you this *Reparty*, which cannot well be given but onely to the *Populace*, and not to men of our condition: but in every Caſe and Circumſtance, remember that there are not any worſe maladies in the world, either as to the bodie, or to the minde, than thoſe that ſeize upon, and yet do not make us ſenſible of the diſtemper.

Heſych. Then, *Philoponus*, you believe that your *Office* has greatly diſtinguiſhed you from the *common rank* of men, and you are ſtill ignorant of the little difference that thoſe of whom you ſpeak do put between your *Purple* and the *courſeſt Stuff* that covers the meaneſt *Mechanick*.

Vulgus

Vulgus tàm chlamydatos, quàm coronam voco. Senec. de vit. beat. *cap.* 2.

Know, that neither the higheſt Dignities of a *State*, nor the firſt Charges and Offices of a Court, nor the moſt important and eminent places of a *Palace*, do keep and hinder a man, as they conſider him, from being of the number of the people: *Togis iſti non judiciis diſtant*, ſay they, thoſe are all weakly vulgar ſpirits, which they place alſo in the ſame *Categorie*. But not to put you into an ill humour, ſince that otherwiſe our antient Acquaintance will not permit us to treat one another with ſo much rigour and ſeveritie, I would

would gladly examine with you the Courſe of my life, and conſider ſeriouſly, now we are together, if my manner of procedure and actings will be found as criminal and blameable as you have ſtrenuouſly reproach'd me for them, after you have in a few words diſcours'd and ſaid upon the ſubject of *Philoſophy*, that all the Perſecutions which it has ever ſuffered, and all that has moſt calumnioufly been impos'd upon it, cannot proceed but either from Ignorance or Envie, except you will take for *Philoſophers*, I know not what kind of half-learned Gentlemen, or I know not what contentious *Pedants*, who after they have ſpent their whole age upon Books,

Books, do finde that they have onely (as it were) run the *gantlet* through all the *Sciences*, without ever having ſtai'd to penetrate into the true and eſſential *Philoſophy*; therein much-what like to your *Vlyſſes*, whom ſo mightily juſt now you inſiſted on, who went down into the *infernal ſhades*, took notice of all thoſe perſons of that Countrie, excepting the Queen *Proſerpina*, who was the moſt notorious and remarkable Object that he could ſee there. But now let us conſider whether thoſe three powerful *Demons* of *Humane life*, *Honeſty*, *Utility*, and that which is *delectable*, do ſo abandon me, or are ſo extreamly contrary to me,

Diog Laert. in Ariſtipp.

as

as you have moſt violently preſuppoſed to me at the beginning of your Diſcourſe: & what will you ſay if I diſcover to you, that I receive from them more favour and kindneſs in one day, than thoſe have had in all their lives, whom you believe are the moſt advanced and bleſs'd in their good graces?

Philop. As for the firſt point, who is he that has this honeſtie or honour?

Eſt enim honeſtas honoris ſtatus, (ſays *Iſidore*) *unde idem honeſtum, quod honore dignum.* 10 Ethym. *cap.* 9.

You will confeſs with me, that this is the greateſt of exterior good things, even in the judgement

ment of *Ariſtotle*, as he who is moſt ſollicitouſly courted and ſought by thoſe in whom the other good things are found, and of whom even the very *Gods* themſelves ſeem to be ambitious. Now if this honour be nothing elſe but an eminent and ſplendid Reſpect, and a glorious teſtimonie of Eſteem and Reverence which we bear to perſons of a great and ſhining Vertue, and of Illuſtrious Merit, how then can you poſſibly pretend that the leaſt Ray of this Glorie can ſhine upon you, who make a Profeſſion of living in the deepeſt obſcuritie of your houſe? and how is it likely that you ſhould receive the recompence of good and vertuous actions. (*Chi.*

Eth. ad Nic. *l.* 1. *c.* 5. & *l.* 4. *c.* 3.

(Chi ſemina virtù, fama raccoglie)

you who renounce all the Functions and Offices of the *civil* life, to enjoy a lazie and ſluggiſh repoſe, or to ſay better, a ſhameful idleneſs? for all Eſteem and Reputation proceeds from ſome knowledge; and this knowledge cannot come but from our own carriages and actions, when they are evident and conſpicuous, and that by the Work the Workman is known; and ſo long as

Cada uno es hijo de ſus obras,

and as the *School* ſays,

Ut ſe habet unumquodque ad eſſe, ita & ad operandum.

how

how then, annihilating the cauſe, can the effect follow? and by what means, living alone by your ſelf, and from the commerce of all Mankind, will you obtain from them the recompence of an unknown Vertue, and of a Merit which does not appear?

Heſych. I do eaſily perceive the Errour that makes you to argue after this manner; and it is, that you ſeeing us to be out of Employment, out of the troubleſome hurrie and agitation of Buſineſs, leading a moſt Retir'd life, and as much out of the noiſe as poſſible, you ſtraight conclude we are without action, and by conſequence without Virtue, and without Honour, ſince that Vertue conſiſts in Action,

Action; and Honour ought to be the price and recompence of Vertue only: but I would have you know, there are not greater and more important actions, than thoſe of a Soul truly *Philoſophical*, when it is deepeſt in Contemplation.

Depone hoc apud te, nunquàm plus agere ſapientem, quàm cum in conſpectu ejus divina atque humana venerunt. Sen. *Epiſt.* 69.

ſays the *Roman Philoſopher*: for as it is viſible in *Mechanical* Arts, that there are none more active than thoſe which have the Conduct and Command, although they appear often without motion; the ſame may be ſaid

ſaid of *Philoſophers*, as *Ariſtotle* reports,

Quorum θεωρίας, *contemplationes*, & διανοήσεις, *ratiocinationes, actiones, & quidem longè cæteris perfectiores, vocat.*

Otherwiſe, ſays he, we ſhould be forc'd to think very ill of Nature, and of the *World*, who do not produce any actions out of themſelves: 7 Polit. cap. 3.

Parum pulchre eſſet Naturæ, & toti Mundo, quibus non ſunt externæ actiones, neque ullæ aliæ præterquam eorum propriæ.

Which reaſon made that *Antient* ſpeak ſo gently and ſo well,

Satius

Attil. apud Plin. *lib.* 1. *Epiſt.* 9. *Satius eſt otioſum eſſe quam nihil agere.* And truly, if we are not called Men but from that ſuperiour part which is within us, and our Minde being our Form, is that which gives us our Being, we may very well ſay, that thoſe Functions and Operations are our principal and moſt important Actions; and therefore they ought to be followed with the moſt ſolid glorie, and with the honour of the beſt allay that is poſſible to be found here below.

Philop. But ſince we are a *Compoſition* made up of two parts, and it is the *union* of the *Soul* and *Body* which makes us Men, wherefore ſhould we denie one of theſe two *Moieties* its

its Functions? for by your own *Maximes*,

Unumquodque eſt propter ſuam operationem;

therefore when your *Philoſophy* becomes ſo airie and ſpirituall, that it onely actuates this principal and ſuperiour part, you do not perceive that inſtead of making your ſelf a Man, you raiſe your ſelf to a *Phantôm*; and that to give it a more *perfect being*, you take from it the *Real*, or at leaſt the *Reaſonable* for the *Chimerical*. But moreover, the moſt notable and eminent among you, as the greateſt part of the *Stoicks*, are not ſo much againſt the Occupations of the *life Politick*. For thoſe ſay, that there

there are three kinds or ways of living, whereof they call the one *Speculative*, the other *Active*, and the third a *Compound* of the two other *reaſonable*, which was that which ought to be choſen and preferr'd by men of good diſcourſe, ſince that *Nature* hath ſeem'd to have form'd us expreſly capable of thoſe two Exerciſes, and that for this reaſon we were called *Reaſonable Animals*; As *Diogenes Laertius* hath very well obſerv'd in divers places of the life of *Zenon*. *Epictetus*, one of the Principal of that *Sect*, equally laughs at thoſe who make it all their buſineſs and concern to ſeek out Charges and Employments, as he does at the others, who have them

Arrian. *lib.* 4. *cap.* 4.

them in the greateſt averſion, and who flie them ſo as you do; comparing the former to *dropſical* perſons, who are never ſatisfied with drinking; and the latter to thoſe who are *mad*, and cannot ſo much as perceive they are ſo: and alſo that they being things which are equally *independent* on us, it is not *reaſonable* to faſten our affections on them.

Ἔξω δ' εἰσὶν οὐ μόνον ἀρχὴ ἀλλὰ καὶ ἀναρχία, οὐ μόνον ἀσχολία ἀλλὰ καὶ σχολή.

Extra te autem eſt non modo magiſtratus, ſed etiam privatæ vitæ ſtatus; non modo negotium, verum etiam otium.

What great eſteem ought we then to have of this ſweet Repoſe;

poſe, which not only *Cæſar* can take away from us when he pleaſes, but the leaſt troubleſome *croaking* of a *Raven*, the noiſe of a Drum, a Fever, and a thouſand other Accidents of life? It is very difficult, ſays he, to have a Diſpoſition accommodated to them all, and to be able to ſay at any time with a good heart, that Verſe which *Cleantes* hath made famous:

Ἄγε δή με Ζεῦ καὶ σὺ πεπρωμένη

Quocumque voles Jupiter me ducito, túque neceſſitas.

And what ſay you of *Pythagoras*, who was ſo named, *Quod veritatem perinde, atque Pythius loqueretur?* do we not ſee by the Letter that he writ to *Anaximenes*,

ximenes, how much he invited him to leave off a while the *contemplation* of the *Stars*, and the reſt of *Philoſophy*, to be at leiſure for the *publick* affairs of his *Country*?

Nam neque ego ſemper meis vaco fabulis, verùm & de aliis interdum quibus inter ſe Itali *diſſident.*

Socrates, whom you ſo mightily eſteem, practis'd the ſame, and thought that there were none but the moſt *melancholick* ſort of perſons, as thoſe *Admirers* of *Heraclitus*, a *Myſon*, an *Apemantus*, a *Timon*, and other ſuch *Miſanthropes*, who have agreed with you in your opinion.

Heſych. I will inſtantly tell you, that loving Truth above all things, as the moſt pleaſureable food of our Souls; with affection I ſeek it, whereſoever it is likely to be found; which hinders me from being particularly engag'd to any one *Hereſie*, or *Sect* of *Philoſophy*,

Nulli addictus juravi in verba magiſtri;

But if I were forc'd to give my Vote and Suffrage in favour of ſome one, I ſhould more peculiarly eſteem that, to which *Potamon* of *Alexandria* gave the name of ἐκλεκτικὴ, or *Elective*, becauſe it makes choiſe of whatſoever pleaſeth him in all the others, whereof it compoſes its

Syſteme

Syſteme apart, as a moſt pleaſant and agreeable *Honey* drawn out of many different *flowers*. But to anſwer the *authority* of all thoſe greatly *eminent perſons*, which you place on your ſide, (and of whom, I muſt confeſs, one cannot ſpeak with too much veneration, ſince they ſeem only to have been ſent down from *Heaven*, for the inſtitution of humane kinde) we ought to believe that they have with much reaſon exhorted the men of their times to *vertuous actions*, which are practicable in humane Society; and that not being contented only with their *words* and *precepts*, they were alſo willing to give them the *Examples* of their own carriages and behaviour. Alſo I

have never pretended that the *active life* of man, by the *exerciſe* of many *vertues*, had not a great deal of Merit and Recommendation : but becauſe Vertues are different, there being ſome of them far more eminent than others, the *natural* and *acquired*, the *moral* and *intellectual*, methinks that ſince the more *heroick* and *divine* accompany the *contemplative life*, and that that kind of life, as I have already diſcovered to you, produces the moſt worthy and moſt important actions ; I ought to be pardoned, if in the conſtraint you have given me, I prefer it not only to the *active life* of the Populace, but alſo to that which you were pleas'd to name *reaſonable*, and which

is

is mixt with *action* and *contemplation.* And thus in my opinion is *Empedocles* to be underſtood, when he deſpiſed the Government of the eſtate which was preſented to him, that ſo his *Philoſophical Speculations* might not be interrupted.

Anaxagoras had the ſame *ſentiment*, when he abandon'd a moſt ample *patrimony*, not to be obliged to be troubled about its *conſervation.* The ſame *conception* made *Democritus* to retire within the *tombes*, and drove *Pyrrhus* into *deſerts.* And as for *Heraclitus*, who reſign'd his *Scepter* into the hands of his *Brother*, you have been pleas'd to make him already paſs for a man of *Bedlam*; and peradventure you put into the ſame Predicament all thoſe

whom I might alledge to you, except you have ſome higher value and reſpect for the Prince of *Lyceum*, who alſo in my opinion has not yet been taken for an *Hypocondriaque:* and if his *Reaſons* may ſeem of any *weight* with you, and his *Authority* of any *reverence*, pray let me perſuade you to ſee that excellent Exhortation he hath made to a life purely *contemplative*, in the latter end of his *Ethicks*. *Anichomacus* ſaying, *cap.* 7. That it hath the ſame advantages over the other kinds of life, as things *ſimple* have over *compound*, *divine* over *frail* and *mortal*; laughing at all others, who, like you, will needs have a mixture, and a blending of *Action* and *Meditation:*

ditation : We muſt, ſaies he, abandon the *body*, and whatſoever is *corruptible*, as much as poſſibly we can, to live principally by the *ſpirit* ; thus it is that we do, as it were, come near to the *Divinity*, and thus may we make our ſelves immortal.

Ἀπαθανατίζειν, *Neque verò oportet nos humana ſapere, ac ſentire, ut quidam monent, cùm ſimus homines, neque mortalia cùm mortales, ſed nos ipſos quod fieri poteſt à mortalitate vindicare, atque omnia facere, ut ei noſtræ parti, quæ in nobis eſt optima, convenienter vivamus.*

S. nec. *Epist.* 73. The *Latin Philosopher*, though otherwise a *Stoick*, did not fail to give us the same *precepts*.

Non cùm vocaveris Philosophandum est omnia alia negligenda, ut huic assideamus, cui nullum tempus satis magnum est, etiam si à pueritia usque ad longissimos humani ævi terminos vita protenditur, non multùm refert, utrùm omittas philosophiam, an intermittas.

And in another Letter, where he invites his friend not to think of any thing but the cultivating of his minde, if he desires to get any fruit from it.

Omnia impedimenta dimitte, & vaca

vaca bonæ menti, nunquam ad illam pervenit occupatus, exercet philoſophia regnum ſuum, dat tempus, non accipit, non eſt res ſubciſciva, ordinaria eſt, domina eſt, adeſt & jubet.

Senec. *Epiſt.* 64.

In truth, as for the *common* ſort of men, who do not go by the name of *Learned* and *Well-read*, taking up onely ſome trivial *Diſcourſes* of *Philoſophy* to paſs away the time withal, and to ſerve them as a *divertiſement* in thoſe *Occupations* which keep them ſubject the reſt of the time; it is not any wonder if it does not exerciſe over them that powerful *Empire*: but as for thoſe, who ply it ſeriouſly, and

who have once earneſtly engag'd their affections to it, it can't be thought that they are capable of dividing them, and of giving themſelves to other matters.

Non poſſunt ſimul Therſitem, & Agamemnonem agere ;

for as the Gentile *Lucius* hath well obſerved, great Spirits, and elevated Souls, who have had a better ſhare of the theft of *Prometheus* than others, are much more eaſily ſmitten, and more violently tranſported than the *Populace*, with the love of *Sciences*, and of *Philoſophy*; juſt as the *Indians*, by reaſon of their natural heat, were by the power of Wine ſtruck quite with another kind of fury than

that

that of other men. It is true, in *Philoſophy*, as he adds very notably, that *Drunkenneſs* and *Fury* ought to be named *Sobriety* and *Temperance*: for of that *divine Nectar* communicated unto men by *Tantalus*, as *Philoſtratus* interprets it, men can never be ſaid to drink to exceſs. Do not then any more affirm that a life purely *contemplative* is reprehenſible of exceſs; & do not any farther diſpute the preference of that glory and honour which ſo many ſignalized perſons have ſo juſtly attributed to it: for if it be by that, that the true *Philoſophers* are called

Pares, & Socii Deorum, non ſupplices. Senec. *Epiſt.*31.

ſince

ſince we do really believe that the *Gods* juſtly deſerve Worſhip and Veneration, we cannot deny Honour and Reſpect to thoſe who come ſo neer to them; and if it be true, *Philoponus*, that *Utility* is to be found whereſoever *Honeſty* is to be met with,

Quippe bonum ex honeſto fluit,

you will run a great hazard not to get any more advantage from the ſecond point of our *Conference*, than you have had in the firſt.

Philop. And who do you think will any further conteſt with you after ſo rare an *Apotheoſis?* for if onely the *Gods* may come in compare, and be equal with you, it is *impiety* for men to contradict you, and folly

folly to reſiſt you: Yet nevertheleſs, becauſe *Jupiter* himſelf has not always diſdain'd the Commerce and Converſation of Mankinde, and ſince moreover, as *Phædrus* ſays,

Niſi utile eſt quod facimus, ſtulta eſt gloria. Lib. 3 Fab. 56.

I would moſt willingly learn of you where are thoſe great *Bleſſings* which come in to you from your continual *Speculations*, and to what uſe you employ them: for to my thinking, I never yet have ſeen any one among you, who was not very much in want and neceſſity, provided that the actions and *labours* of their *Predeceſſors* have not ſecur'd them from it beforehand.

hand. Now that ſo we may underſtand one another, becauſe you make three kinds of *good*, or *utility*;

Bonum enim eſt utilitas, aut non aliud ab utilitate,

ſay the *Stoicks:* Know, that I do not here mean to ſpeak of the goods of the *body* or the *minde*, of which that is not the queſtion now; but I intend by goods, thoſe which are named the *goods* of *fortune*, which give us, and furniſh us with the neceſſities of this life,

Lo que ſe uſano ſe eſcuſa,

and without which it cannot be but very miſerable.

Turpis

Turpis enim fama, & contemptus, & acris egeſtas,
Semota ab dulci vita ſtabilique videntur,
Et quaſi jam Lethi portas cunctarier ante. Lucret. *lib.* 3.

Which has given occaſion to the *Proverb*,

Χρήματα ἀνὴρ, *Divitiæ vir*,

A rich man, becauſe without Wealth a man is not of any conſideration in the *civil life*; the time not being any more ſo, as it was in that when they made an eſteem of men though naked, as was *Ulyſſes*, who, as the honeſt *Homer* relates of him, did not want being reſpected and honour'd

honour'd by the *Pheacians*, even in that very condition; but now

——*Dat cenſus honores.*
Cenſus amicitias, pauper ubique jacet. Lucian in Catap.

Inſomuch as the poor Cobler *Mycillus* is contemptuouſly left ſhivering all alone by himſelf upon the Bank by *Charon*, as if *Poverty* carried its *Infamy* along with it even to the other world; whereas on the contrary, the *golden Bow* is *all-powerful*, and full of *veneration*. Which makes me to remember the Opinion of the *Chineſes*, who hold mens poverty for an infallible Mark of their ſins: The *Bonzi*, or the *Divines* of *Japan*, their

their neighbours, teaching alſo in *publick*, that neither *poor folks* nor *women* can ever be ſaved. For which reaſon, *Riches* are very much called *Means* and *Faculties*, inaſmuch as by their *means* alone all is done; and *Effects*, becauſe therewith they *effect* and accompliſh all manner of Enterprizes. Our *Antients* have alſo given to it the name of *Cheviſance*, becauſe without it they could never put a *chief period* to any thing they undertook: They alſo make it a part of the *Soveraign good*, as *Ariſtotle* ſays, though *Diogenes* reproches him there for it, in that he had not thus writ, but onely to give himſelf an occaſion and boldneſs to demand and to receive

Luc. *dial.* Diog. & Alex.

ceive ſome of *Alexander*: But what good face ſoever the moſt *auſtere* among you put upon the matter,

Divitias & opes facilius invenies qui vituperet, quam faſtidiat. Phil. de vit. Apoll. *lib.* 1. *cap.* 22.

And it is in their conſideration that the Court of *Dionyſius* was ſo fill'd with *Grecian Philoſophers*. *Plato*, among others, with all his *Divinity*, having even to the third time contemned the ſo *dreadful* dangers of the implacable *Carybdis*, to have his *ſhare* in the *liberalities* of that *King*. It would be alſo an over-great niceneſs in them, not to ſay weakneſs, not to dare to take

take it, for fear they ſhould take it; not to dare to poſſeſs it, for fear they ſhould poſſeſs it; not to dare to uſe it, for fear they ſhould abuſe it.

Infirmi animi eſt pati non poſſe divitias.

The Sect of *Apollonius Tyaneus* was ſtifled in its very birth, for profeſſing that pitiful and ſhameful poverty,

Maleſuada Fames, & turpis egeſtas
Terribiles viſu formæ.
Virg. 6. Æneid.

Now you cannot deny but that it is only action which is capable to preſerve you from it; that Eſtates

Eſtates and the good Commodities of life, are not got, at leaſt are not preſerv'd, but by labour.

Chi hà arte hà parte, chi non corre non hà il pallio.

Æſop's Fiſher not being able to catch any fiſh by his playing upon the *Flute*, was conſtrain'd to caſt his *Nets* and his *Tackling* into the *River*. The *Cyclop*

Antonay du uvray *Amour.* c.10. & Strabo Geog. *l.* 8.

Χειρογάστηρ, *manuventèr*,

repreſented upon the gate of the Citie of *Argos*, with his hands ſeeming to come out of his belly, learns us that we cannot preſerve

ſerve and uphold our *Being*, but by the work and labour of our hands. How then is it poſſible for you, in the midſt of your ſo *abſtracted Contemplations*, and your *Olympick Entertainments*, to finde, I will not ſay, *great affluence* and *riches*, but onely the *common neceſſities* of life? for as the *Judiciaries* have very well obſerved, *Jupiter* the diſtributer of Wealth, is oppoſite to *Mercury*, in as much as he that hath the one of them *Aſcendant* upon the Earth at his Nativitie, hath the other *Deſcendant*. Now *Mercury* is the Commander of that of *learned* men and *Philoſophers*, but yet always with ſome regard to that lazie, dreaming *Saturn*, which makes you to be of that *good humour*, and which

which imprints in you ſuch commendable *Complexions*. One ought not therefore to wonder, if men of *Learning* and profound *Speculation* are moſt ordinarily ſeen to be in want and neceſſity; and for my part, I cannot imagine what wealth you are able to diſcover to me, that does accompanie your *Hyperphyſical* Meditations, unleſs you would fain arrive at the *Philoſophers ſtone*, or unleſs the *Demons* do give you a ſhare of their hidden treaſures; for I remember that *Socrates* had one of them for his ordinary Companion.

Heſych. Why do you ſend us back to thoſe *Metallick* Spirits? we who have all the *Gods* of *Heaven* for our moſt faithful and parti-

particular friends, who are able to give us all things, ſince that

Deorum ſunt omnia.
Diog. Laert. in vit. Diog.

and there is no good thing but what comes from them; and if the *Proverb* be true, That all things are common among Friends,

Κοινὰ τὰ φίλων,

cannot you yet perceive, *Philoponus*, the immenſe greatneſs of our Riches, and how much we poſſeſs beyond all that you can imagine?

Philop. You have very good reaſon to call up, and awaken my imagination, ſince that your

Riches

Riches as well as the Viands of the *Banquet* of *witches*, are all things *phantaſtical*, and which are not in the leaſt perceptible to all the *world*; as it is ſaid that the *Philoſophers* have their imagination much ſtronger than the other common ſort of men: but ſince when I pray, have they contracted this ſtrict friendſhip with the *Gods?* which I believe cannot ſubſiſt but in *Equality* and *Reſemblance*.

Heſych. Since the time that they gave themſelves, more than any others, the trouble and pains to be *conformable* to them, and to love the *Truth*, to cheriſh *Innocence*, and to conſerve *pure* and *undefiled* that part of the Soul, by which they hold an *affinity* with them. For I agree with

with you, that *Friendſhip* being *Egality*.

Φιλότης ἰσότης. 6. Eth. ad Nic. *cap.* 5.

Now it cannot be your *purple Robe* which makes you to reſemble them, for the *Gods* are all *naked*; nor your *Magiſtracy*,

Neque Deus negotium habet, neq; aliis exhibet. Sen. *Epiſt.* 3.

nor your great *Reputation* and good *Renown*; none knows *God*, and many ſpeak evil of him, and yet are unpuniſhed: Nor is it the manner whereby you are carried in a *Litter*, or drawn in a *Coach*; for *God* carries all things, being the *Centre*

and foundation of the *Univerſe:* Nor that *active life*, of which you ſo much brag; for *God*, as the firſt *mover*, is neceſſarily *immovable:* Nor yet your *good meen*; *God* is *inviſible:* nor your *ſtrength*; that is *periſhing*, and *God* is *immortal:* nor your ſumptuous *feaſts*; for the *Gods* eat not: nor your *Tapiſtry*-lodgings, and guilded *Furniture*; *God* inhabits not in any particular place, but fills all equally:

Jupiter eſt quodcumque vides, quodcumque moveris.

Nor, to conclude, are the treaſures and riches you ſo much boaſt of; for the *Gods* have no eſteem and value for them.

Cogita

Cogita Deos cum propitii eſſent futiles fuiſſe.

But if I am formed a *Spirit* that deſpiſes all theſe things, if I have a *Soul aſſur'd* and ſtedfaſt againſt all that makes the *Populace* to tremble, if my *Felicity* be *independant* of all things which are acquir'd by *Fortune*,

Ingens intervallum inter me & cæteros factum eſt, omnes mortales multò antecedo, non multùm me Dii antecedunt.
Senec. *Epiſt.* 54.

Now am I in *affinity* with the *Gods*, I poſſeſs their αὐτάρκεια, and full affluence of all things; I deſire nothing more, I have all the Riches of Heaven.

Sapiens tàm æquo animo omnia apud alios videt, contemnitque quàm Jupiter.

O rare *Reſemblance!* O rare *Apotheoſis!* You will poſſibly tell me that the *Gods*, by the advantage and excellence of their nature, have no need of any thing; whereas ours, to maintain and uphold its being, requires the aſſiſtance of many external things, which are a part of the goods and means we ſpeak of, or they cannot be poſſeſt without them. And here now I would demand of you, *Philoponus*, ſince thereby you avow to me that the ſole uſe of things neceſſary to life ought to recommend Riches

to

to us, that if your great Occupations had permitted you to make any convenient Reflections upon this Subject, to make a good judgement of it, you would not have reproached in us a Purity that is preferable to all manner of the largeſt opulencie.

Magnæ divitiæ ſunt, lege naturæ compoſita paupertas. Lex autem Naturæ, ſcis quos nobis terminos ſtatuit? non eſurire, non ſitire, non algere.

Sen. *Epiſt.* 4. *cap.* 27. & 120.

Thus did that generous Soul underſtand it, who pronounced ſo boldly,

Habeamus aquam, habeamus po-

lentam, Jovi ipſi de fælicitate controverſiam faciamus.
Senec. *Epiſt.* III.

And in truth, the more things are excellent and divine, the leſs are they of neceſſity, and of dependancie on any other. Children and women have need of a thouſand things, which men can make a ſhift well enough if they want them; and ſo likewiſe ſick people, in compariſon of thoſe who have their health. *Hercules*, though he was quite naked, ſave onely his *Lions skin* and his *Club*, walk'd over all the World, of which he was ador'd. Take away the preventions of your minde, efface out of it what the tyrannie of an evil Cuſtom may have imprinted

imprinted in it, renounce thoſe ſottiſh and idle opinions of a diſtracted multitude, examining by the Rules of Right Reaſon the natural neceſſities, and you will finde your ſelf not only to be free from contemptuous indigence, but alſo enjoying an affluence of good things, not onely beyond the ſence, but likewiſe above the fear of Poverty.

Divitiæ grandes homini ſunt vivere parcè,
Æquo animo, neque enim eſt penuria parvi. Lucret. *l.* 5.

The pompous Palaces, ſumptuous Habits, a numerous retinue of Servants, are things very attractive, and full of a dazling

ſplendour ; but apply the Canon and the Rule which we juſt now were mentioning,

Appoſita intortos oſtendet regula mores. Perſ. Sat. 3.

and you will finde nothing in them of what we ſeek : nothing which hath its foundation in Nature : but if you will conform your life to what Nature demands, you will never be poor ; if you will regulate it according to the opinions which are contrary to it, you then will never be rich nor accommodated. Would you now become more than you are ? retrench your deſires, inſtead of increaſing your ſubſtance,

Nihil

Nihil intereſt utrum non deſideres, an habeas,

for the thing comes all to one; you will gain more moderation in your *minde*, than you can poſſibly hope for from the liberality of *Fortune.*

Animus facit ſibi parem nihil timendo, facit ſibi divitias nihil concupiſcendo.

Senec. *Epiſt.* 88.

It is the ſhorteſt and readieſt way that you can take to come to this end.

Breviſſima ad divitias, per contemptum divitiarum via eſt.

but if once you open the gate to Covetouſneſs, if you once ſuffer the deſire of ſuperfluous things to enter., there are no longer any bounds and limits to conclude your deſires.

Poſt Darium, & Indos, pauper eſt Alexander: inventus eſt qui concupiſceret aliquid poſt omnia. Senec. *Epiſt.* 126.

If you once but fall into this *Dropſie*, there is nothing then capable to quench your thirſt: new Acquiſitions will ſeem to you as ſo many means and ways whereby you may ſtill get freſh ſupplies; and you will finde, beſides this diſgrace, that by this depravation theſe vain and unprofitable things will then become

come as neceſſary. It is the Leſſon that *Zenon* made after his *ſhipwrack*, when he ſaid,

Tunc ſecundis ventis navigavi, cùm naufragium feci.
D. Laert.

This was it that made *Crates* the *Theban* throw his money into the Sea, by the counſel and perſwaſion of *Diogenes*; which made *Xenocrates* ſend back again the *thirty Talents* of gold to *Alexander*; and which invited *Democritus* (the firſt, ſays *Pliny*, who found out and made known the *Society* of *Heaven* and *Earth*) not to retain any thing of the profit which the *contemplation* of *Heaven* had caus'd him to make on the *Olive-trees*; having been

been ſince imitated by *Sextus* the *Roman Philoſopher:* For it is here that the *Paradox* holds true,

Dimidium plus toto,

Mediocritie is more valuable by far than abundance: becauſe

Multis eget, qui multa habet; magnaque indigentia non ex inopia magna, ſed ex copia magna naſcitur; jactura opus eſt non queſta, & minus habendum eſt ut minus deſit.
Agell. *l.* 9. *c.* 8.

The foot, ſays *Epictetus*, ought to give ſhape and proportion to the ſhoe, and the *neceſſities* of the bodie to rule our poſſeſſions.

ſions. Whatever goes beyond that meaſure, is rather a hindrance than any convenience: Too long and too weightie *Veſtments*, do onely ſerve to load and *trouble* us: The fifth *wheel* added to the *Chariot*, like a third eye to the face, will onely diſfigure it, and beſides make it to go with the greater uneaſineſs. How happie was *Socrates* to be able to cry out in the midſt of a well-ſtockt *Fair*,

Quàm multis non indigeo!

And what a wonderful pleaſure is it for me to ſee *Carmides* in the midſt of *Xenophon*'s Feaſt, to place his greateſt cauſe of boaſting in his *poverty!* for certainly it is in this apparent

poverty

poverty that the true and eſſential Riches are found : it is the nouriſhing Mother of *Sciences*, the *Couzen-germain* of good Underſtanding, the great Friend of all Libertie, the inſeparable Companion of ſolid Repoſe. But to be made really ſenſible of theſe things, we ought to be raiſed far above the common level of mankind ; we ought to leave equally diſtant below our ſelves, the Prince, the Magiſtrate, and the handicraft Artiſt :

Magno animo de rebus magnis judicandum eſt, alioqui videbitur illarum vitium eſſe, quod noſtrum eſt.

Purifie your Soul, and free your minde from all anticipation, and you

you will then ſoon think otherwiſe than you have done hitherto.

Aude hoſpes contemnere opes; & te quoque dignum
Finge Deo, rebuſque veni non aſper egenis.

Evand. 8. Æneid.

Inſtead of flying povertie, you will ſeek and court it, as that which gives our Souls a ſeaſoning temper of reſolution and force; ſo as the rigour of a pinching Winter ſhall make our bodies to be more robuſt and prepar'd with fortitude:

Si vis vacare animo, aut pauper ſis oportet, aut pauperi ſimilis.

You

You will then obſerve that with great reſpect, and not without reaſon, the *Poet* hath nam'd it to us terrible but in appearance, and onely to the eye,

Terribilis viſu formæ,

as if he was reſolv'd to let us underſtand thereby, that in effect, and if we took it rightly as we ought, it was a *pure deception:* It was that which made *Cleanthes* to bear the *ſurname* of

Φρεάντλης, *exhauriens puteos.*
Diog. Laert. in Clean.

becauſe, that he might ſet to his *ſtudies* in the *day*, he got his Livelihood in the *night* by *drawing* of

of *water*; but it rendred him the worthy *Succeſſor* of *Zenon*. It was that which compell'd one of the two Friends *Hepheſtion Proæreſius* to keep the *houſe*, whilſt that the other appear'd in *publick*, having but one only Garment between them; but it likewiſe did put them in the Rank of the moſt Illuſtrious *Sophiſters* of their *time*. Now if the *extremity* of *indigence* was accounted ſo *tolerable* by thoſe *vertuous* men, and that ſo many others, as we could here name, why ſhould we then complain, and exert our laments, being in a *middle fortune*? why ſhould we eſteem our ſelves to be more pure, becauſe we do not poſſeſs ſuperfluous things, or rather becauſe we are not poſſeſs'd by them?

them? As we are ſaid to have a *Fever*, when it is that which holds and poſſeſſes us: But why do not we vaunt it, and make our boaſts with *Antiſthenes*, for having found out in this honeſt Poverty the greateſt & the onely true Riches that are in the world? They are thoſe which *Socrates* had taught him, to contemplate at leiſure all nature, to meditate with full liberty of minde its true effects; to enjoy an intire and abſolute repoſe, and a real tranquillity; (the moſt eſtimable thing in the world, as he ſaid, ἀδεήπατον χῆμα, the moſt delicate) to paſs his days without interruption and diſturbance, with *Socrates*; to hearken to his *charming* Diſ-

Xenoph. in Symp.

courſes;

courſes; to conſider his *excellent* actions; to draw *important* Leſſons from his leaſt *Movements*. Supernatural Goods are thoſe *incorruptible Riches* that are *independant* on *Fortune*; this wealth which is eaſie to conſerve, and which not all the world can ever diſpoil us of! Here, *Philoponus*, here is a *Summary* delineation of *Good* and *Utility*; which may proceed from an *obſcure* and *particular* life, ſuch as ours is: There onely remains the *pleaſure* and *contentment* of it to be examined, if notwithſtanding any may doubt whether the Goods which we have now deſcribed be moſt pure and perfect; which cannot be ſo named, if they were not accompanied with delectation and pleaſures. *Ubi*

Ubi non eſt ἀγαστὸν gratum, ne ἀγαθὸν bonum quidem eſſe poteſt.

Philop. If you will affirm to me, that *Ariſtotle*, *Cato*, and ſeveral others, to prove that *Man* is the moſt *ſociable* of all *Animals*, do obſerve that there are none who would poſſeſs all theſe good things together, if they muſt enjoy them ſingly and alone, becauſe in that *ſolitude* they cannot have any ſatisfaction nor contentment: That if at any time we are pleaſed with tormenting our ſelves, as it were, in a ſtolen privacie, as *Ajax* did in *Homer*, and that our humour perſwades us to retire our ſelves from the reſt of mankind, there alone like the *Toad*, to *cowre* over our *venome*; theſe

theſe are the effects of a profound *Melancholy*, which at that time bears too much *Empire* over us.

Sunt mala mentis gaudia.

'Tis a falſe and a deceitful ſatisfaction and complaiſance, which proceeds from a too hot and corrupted temperament, having no other foundation than our ill Complexion, which depraves and alters the functions of our Soul, giving to it the illuſions of a falſe and imaginary pleaſure. It was that made one of the *Ancients* ſay, that among the perils and dangers of life, that of *Solitude* was none of the leaſt; and which might think, that under an auſtere meen,

meen, and the retir'd viſage of a *Philoſopher*,

Nec viſu facilis, nec dictu affabilis ulli.
De Polyph. Virg. 9. Æneid.

there might be found a true briſkneſs and gayety of ſpirit. As for my part, I am of opinion that the *Poets* have not expreſs'd to us the torments of *Prometheus*, but onely to figure out the pains that ſuch as you are, do give your ſelves every day. Mount *Caucaſus* repreſents to us the *ſolitude* that you profeſs; the *Eagle* which knaws upon his ſtill-renewing heart, is the contemplation wherewith you inceſſantly afflict your mind, in the narrow ſcrutiny of Cauſes,

and

and of Reaſons that ariſe one from the other, and ſo grow on *ad infinitum.* I would adviſe you, *Heſychius*, to follow the counſel which the good *Tyreſias* gave to *Menippus*, for the beſt that you poſſibly can embrace, when he advertis'd him ſoftly in his ear, that if he deſir'd to receive any contentment in his life, he ſhould leave off ſeeking with ſo extraordinary a care and ſtudy, the beginnings and ends of all things; Lucius in Necyth.

Hoc tibi puta vatem dixiſſe,

for otherwiſe that excellent Wit will be more prejudicial than of advantage to you; you will onely be ingenious to de-

ceive

ceive your ſelf, and to create your ſelf a great deal of trouble. But, ſay you, otherwiſe this ſweet and tranquil repoſe which is your *ſoveraign* good, is not to be found but in *ſolitude*: And pray, let me know, what have been the Charms which ſo powerfully bewitch'd you, that you place *Felicity* in a thing that will make thoſe men who are faſt lockt up in ſleep, to be far more happie than when they are never ſo much awake? the *Bears*, and the other ſtupid *Animals*, the greateſt part of the year, would have a great advantage over you,

Quid eſt otioſius verme?
Senec. *Epiſt.* 88.

as *Seneca* himſelf affirms. Do not you ſee on the contrary, that an over-great idleneſs and leiſure is that which harraſſes us moſt?

πρᾶγμα ἐξ ἀπραξίας, *ex otio negotium.*

It is then that we are moſt agitated, we are beating the buſh, and that in hopes of giving our mindes ſome pleaſurable employment, we are onely creating a deal of trouble to our ſelves.

Incertè errat Animus, præter propter vitam vivitur,

as old *Ennius* ſpeaks, it conſumes it ſelf, being of a fiery nature, when we ever deny to give it

nouriſhment. Is it not true, that the moſt free and metalſom Horſes are ſooneſt ſpoilt in the ſtable? that the delicateſt Gold ſtraight ruſts, if it be not us'd? that the moſt Oriental Pearls loſe their grace and beauty, if they be not often rubb'd and handled? that the moſt raviſhing and ſubtle Perfumes of *Arabia* are corrupted and good for little, if they be not frequently ſtirr'd? And yet you place your greateſt *Contentment* in being without *Action*, your laſt *Felicity* in the enjoyment of an half-dead Idleneſs. Remember, *Heſychius*, that the moſt miſerable of all the *damned*, are the moſt idle, and who moſt contemplate at their eaſe.

Sedet

—Sedet, æternúmque ſedebit
Infælix Theſeus, phlegyáſque
miſerrimus omnes
Admonet. Virg. 6. Æneid.

You ſee that the *Poet* gives us to know and underſtand his torment onely by the perpetual Repoſe to which he is condemned.

Heſych. If we ought to make this principal uſe of *Philoſophy*, as *Ariſtippus* ſaid, of ſpeaking boldly to any whomſoever, you will not think it ſtrange, if in the confidence of our ancient Acquaintance, I anſwer you with briſkneſs and freedom. 'Tis an ordinary thing among all thoſe, who, like you, ſpend their lives in the divers occupations

and troubleſome concerns of a *tumultuous life*, to have very bad conceptions of thoſe, who ſmoothly roul away their years in the ſoft repoſe and ſilence of a *private life*, which proceeds not onely from that natural inclination whereby every particular thing bears an affection for its like, and has an utter abhorrence for all that is contrary to it; but alſo from a pleaſure, and an ambition which gets the maſtery over the greateſt part of mankind, and makes them paſſionately to deſire to be eſteemed prudent, and gravely conſiderate in the conduct of their fortune, and by conſequence happy in that kind of life whereof they make profeſſion. Now when they ſee perſons,

ſons, who by actions that are very different from theirs, ſhew that they have inclinations and ſentiments in all things contrary, they do believe that in them they have found out ſo many confeſſors of their Felicity and of their Judgement; from whence at laſt proceeds that picque and animoſity againſt them. This is it which has invited ſo many great perſons to keep themſelves as much retired and conceal'd as poſſibly they could, and to leave to us the Laws and Precepts of doing the like, upon penalty of running the hazard of that malice and hatred which we are now ſpeaking of. *Epictetus* continually is propoſing to us the ways of acting, and the comportments of

Soerates, who ſcarcely, if ever, took upon him the ſtate of a *Philoſopher:* and all his Succeſſours have agreed pretty well in this point,

Bene vixit, qui bene latuit.

But becauſe this publick Envie purſues men of good Sence and Judgment even into their moſt particular *Retirements*, one ought, ſays *Seneca*, to imitate thoſe *Animals*, who efface the marks of their *Lurking-places*, ſpoiling the tracts, and confounding the foot-ſteps by which they get to them. So do you keep, adds he, your leiſure and idle time, the moſt reſerv'd and hid as poſſibly you can; but eſpecially take heed of deriving

any

any advantage from it; and thereby ſeeming to covet the title of a *Philoſopher*, impute it rather to an indiſpoſition which conſtrains you to repoſe; ſay that your Imbecility makes you, whether you will or no, to keep from action; or that your ill fortune does ſpitefully, and to your regret, call you off from thoſe Charges and Employs. To conclude, accuſe your ſelf rather of careleſneſs, and of an unconcern'd humour, than ſuffer them to penetrate into your ſecret inclinations. This, *Philoponus*, is a Leſſon that I have always eſteem'd to be moſt neceſſary and important, and under the Rules of which I intended to be conducted for ever; but I ſee clearly that I have not

yet been capable abſolutely to ſhelter my ſelf from your anger and indignation, which tranſports you even to a reproaching of us. Your chagrin and perverſe meen, ſay you, is inſufferable, ſince it makes us to reſemble the *Polyphemi*, and the ſavage Wolves. Pray, give me your permiſſion to anſwer you, even by way of repartée and raillery, what the common Father of *Philoſophers* did on the like occaſion, That it is much better for a man to bear the injurious word of dumping, melancholy thinker,

Φροντιστὴν, *meditator.*
Xenoph. in Symp.

than that of a ſenſeleſs, brainleſs *no-wit.*

Ἀφρόν-

Ἀνεύνοος, *incogitans.*

You are not leſs angry, when you compare us to the miſerable wretches that are *damn'd* in *Hell*, to the puniſhments of which I might with a much greater reſemblance reduce and equal the calamitous labours of a life without any quiet and repoſe, ſuch as yours is: for if the unfortunate *Tantalus* doth not endure a more cruel torment than that of being neer thoſe *Goods* which he ſees, and yet cannot poſſeſs; how much more miſerable is that man, who feels himſelf diſrob'd of himſelf, knows the contentment of the minde, and the ſolid ſubſtantial pleaſures wherewith that may

be delighted, and yet he cannot ſatisfie himſelf with any of them, nor enjoy ſo much as one poor ſmall moment of reſt and tranquillity? Now this is that which the men of action and buſineſs, like you, do prove, and are ſenſible of dayly; this πολυπραγμοσύνη of the *Greeks*, which cannot be well *tranſlated* into *Latin* or *Engliſh*, having in it ſuch an I know not what peculiarity and properneſs, that it abſolutely raviſhes a man without leaving him the leaſt poſſeſſion of himſelf, to ſay that he muſt partage and ſhare out his life in ſuch a manner, that there are onely ſome certain days, and a few ſwift hours, for him to beſtow upon ſuch and ſuch Occupations;

Agell *lib* 8. *cap.* 16.

ons; and to thoſe too he muſt only lend, and not give up himſelf entirely : I ſhould account you far leſs unjuſt, if you abſolutely condemn'd our *Philoſophy*, than when you are reſolved to moderate and limit them ſo untowardly.

Jure enim eo meliore quo major eſt, mediocritatem deſideras.
Luc. de Faceb.

Beſides, this is voluntarily to make the half of your time for certain miſerable, and ſo indeed for the reſt which you think does belong to you. I deſire no other teſtimony than that of your own Reſentment, which, I am ſure, will make you confeſs, that your minde was never capable

pable of receiving this diviſion, without the perplexing remembrances of your various affairs come in to thwart it, to give you inſufferable wracks and tortures, the enemies of contentment; and truly now if you can have your minde worthily ſtai'd, and in a *Philoſophical* calm, amidſt the inquietudes of a *Court*, and the agitations of a *Palace*, I would permit you willingly then to play the *Philoſopher* with us: but yet in the mean time you dare to reproach us that we have not any faithful and real pleaſures. Alas, we ſhould be a great deal beſide the cuſhion, if we ſhould aſſure

Gau-

Gaudium niſi Sapienti non contingere. Senec. *Epiſt.* 65.

or if we ſhould ſay,

Sapientem illum eſſe qui plenus gaudio, hilaris & placidus inconcuſſus, cum Diis ex pari vivit.

And truly if we had found that the *Stoicks* had rightly called Joy an acceſſary, and as it were a dependance upon Vertue,

Gaudium & lætitiam eſſe virtutis acceſſionem ἐπιγινήματα.
Diog. Laert. in Zenone.

it would then follow, that the moſt eminent and exalted *Vertues*, which are the *Intellectual*, by

by reaſon of their *object*, ſhould be ſtill attended with the moſt perfect contentment, in as much as effects do ever reſult from the nature of their cauſes, and are commenſurate thereto; and ſo by conſequence the Contemplations of *Philoſophers* would meet with ſatisfactions that are more pure, and pleaſures more exquiſite, than can be thoſe of an *active life*: but would you know what it is that makes you paſs ſuch a prejudicial judgement upon our way of living ſo *ſolitary* and *retired*? it is becauſe you can't tell how to paſs away the time, nor entertain your ſelves without company; and therefore you imagine that you are never in a worſe poſture, nor more deſolate, than when

it

it is your evil fortune to be alone. Now (according to the ancient and plain Proverb) you measure other peoples Corn by your own bushel, and think their humours resemble your own, when (alas!) it is quite contrary with them; for they are never more brisk or jolly, than when they are conversing with themselves; for they finde that within which is unknown to you, and which gives them the greatest satisfaction and contentment imaginable.

Talis Sapientis est animus, qualis mundi status super Lunam semper illic serenum est.

Senec. *Epist.* 60.

This is the great advantage which

which *Philoſophers* have over the reſt of *mankind*. *Antiſthenes* being demanded wherein principally his *Philoſophy* was ſerviceable to him, gave this anſwer,

Ἑαυτῷ ὁμιλεῖν δύνασθαι, *Mecum colloqui poſſe.*

Diog. Laert. in Antiſth.

It is the *Prerogative* of men of good ſence, who, being alone, know how to enjoy a vertuous and an innocent Complaiſance with themſelves.

Niſi ſapienti ſua non placent: omnis ſtultitia laborat faſtidio ſui. Senec. *Epiſt.* 9.

Thoſe elevated Souls that are freed

freed from the ſottiſh fancies of the *Populace*, never ſuffer any diſguſts from themſelves; *ſolitude* does not aſtoniſh them; they have not any of that gnawing of a criminal Conſcience; their Genius does not perſecute them: but in a full enjoyment of their Integrity and Innocence, they converſe with Intelligences, contemplate the immenſe greatneſs and power of Nature; they conſider the cauſes and effects of Heaven and Earth, meditate on the beginnings and ends of all things.

Ex ſuperiore loco homines vident, ex æquo Deos.

They do not there languiſh in a diſcontented and froward idleneſs

neſs; ſuch a *ſolitude* is not capable of ſaddening a ſoul that is *divinely* tranſported: Do not we ſee the *Eagle*, which prefers the *deſerts*, where, from the ſupremeſt Region of the Air, it contemplates the *Sun* at the neereſt approach, far before the company of all other *Birds*? Imagine ſo it is with a *Spirit* truly *philoſophical*, which being exerciſed in the Art of *mental* Diſcourſe and *Meditation*, voluntarily ſeparates from the *multitude*, which it leaves beneath it, that it may come neerer to the *Divinity* it contemplates. This was it which made *Ariſtotle* to conclude, at the end of his *Morals*, that the more a man is *contemplative*, the more he is happie, and

Eth. ad Nic. l. ult. c. 8.

and aſſimilated to the *Divine Eſſences*, which have not received this denomination from *God*, but from the word θεωρεῖν, that is to ſay, to contemplate, becauſe it is their buſineſs, and ordinary exerciſe. And moreover, becauſe that every thing is naturally carried out to its good, all men have an inclination and a *Philoſophical* deſire of being learn'd and knowing. Now *Science* is not attained but by *Contemplation*.

Plut. de Plu. ph. l. 1. c. 9.

Oportet Intelligentem ſpeculari phantaſmata, 7 *Phy. c.* 4.

and that cannot be poſſeſs'd but in a grand repoſe and tranquillity.

Quieviſſe

Quieviſſe ac ſtetiſſe Dianæam, id vocamus ſcire ac prudentem eſſe,

ſays the Maſter of the School. We have all then from Nature a propenſion to reſt and contemplation, as to our greateſt felicity. And if it be true that all the accompliſhment of the natural deſire is accompanied with real pleaſures, and with *volupty*; The *Philoſopher*, who in the enjoyment of a profound repoſe, contemplates and knows the natural truths, and the eſſences of all things, as much as they are humanely perceptible, ſhall queſtionleſs receive a moſt accompliſh'd Joy, and a moſt perfect Contentment.

O Melibœe, Deus nobis hæc otia fecit! Virg. *Eclog.* 1.

This, *Philoponus*, this is the certain eſtate and true condition of him who is without any falſehood, pretence, or diſguiſe *Philoſophical.* And if any, perchance, have appear'd to you to be ſuch as you were pleas'd but juſt e'en now to decipher them, pray believe that it was their *beard* and their *chin* have made you take for *Philoſophers* thoſe who onely have a vain *cover* and ſhew of it, and are onely Rams puff'd up, ſuch as thoſe of *Apuleius*, which ſeem'd to you to be real men. We have ſo many wrangling *Pedants*, ſo many contentious

Gram-

Grammarians, ſo many flutter-ing and extravagant *Humaniſts*, all who do make a Profeſſion of courtſhip to *Philoſophy*, and are mightily enamour'd with it, that it is no marvel if many perſons make ſuch diſadvanta-gious Judgments of it, and ſo much contemn it; though it be a very unjuſt and wicked thing to make that onely reſponſible for the defaults of its Profeſſors. All *Arts* and *Sciences* being herein in a much better condi-tion than that; for one does not impute to *Architecture*, if any perſon makes an ill uſe of the Rule or the Compaſs; nor to *Muſick*, if he ſtrikes not plea-ſantly and with a delicate touch the *Lute* or *Harp*; but ſtraight it is concluded that ſuch a one

is

is by no means a good *Architect* or *Muſician*. Diog. Laert. in Ariſtip.

Why therefore do you aſperſe *Philoſophy*, for all the fooleries and impertinences of ſuch *Followers*, or rather of ſuch *Impoſtors*, like to thoſe heedleſs and inconſiderate lovers of *Penelope*, who took for her, *Melantha* and *Polidora*, her ſervants? Certainly whoſoever have been capable of knowing it beſt, and of deſerving its *good graces*, they are thoſe who make it leaſt to appear, who have more diſcretion in their happie fortune, and who keep its favours the moſt referv'd and ſecret.

Fugit multitudinem, fugit paucitatem, fugit etiam unum.

Seneca

Seneca verily thought that his friend *Lucilius* was become his favourite, when he writ to him. *Epiſt.* 11. & 32.

Quæris quid me, maximè ex his quæ de te audio delectu? quod nihil audio, quod plerique ex his quos interrogo neſciunt, quid agas.

Thoſe proud *Sophiſters*, as the learned *Thraſons*, who onely ſwear by the name of that Miſtriſs, who have onely *Axioms* in their mouths, who onely ſpeak Aſſertions and *Phyſical* Concluſions, are thoſe who leaſt of all know the beauty which they ſo much boaſt of and pretend to ſerve, as alſo they have leaſt ſhare in her affections.

The

The true Profeſſors and ſincere Lovers of that fair and *divine Penelope*, are thoſe whom *Ariſtotle* deſcribes to us in the third Treatiſe of his *Politicks*, as being *Intelligences* inveſted with our humane form; or, to ſay better with him, as even *Gods* converſing with Men. And here it is that I would deſire you to obſerve, with how little reaſon you have been deſirous to ſubject them to the ordinary Rules of others lives, and to the common manner of acting with the multitude. Such perſons, ſays he, do not make any part of the *Republick*, *which is an Aſſembly of thoſe who live in Equality*, becauſe their *Eminence* puts them above their *Peers*, and diſtinguiſhes them too much:

The *Laws* do not reſpect them, becauſe they are themſelves the *living* and *animated Laws*, which rule and govern all others; none have any right and power to command them, becauſe they are *Kings* and *perpetual Dictators*, whom Reaſon will have all the world to obey: If then you will be ſo raſh and full of temerity, to preſcribe to them *Statutes* and *Ordinances*, know that you would fain likewiſe impoſe them upon *Jupiter* himſelf. I have nothing to do, ſays alſo that great *Epictetus*, with the Laws of *Caſſius*, or of *Maſurius*, ſince I am obedient to thoſe of the Author of Nature; and the *Stoick* of *Cicero*, in the fourth of his *Academical Queſtions*, laughs at the *Laws* of

of *Lycurgus*, of *Solon*, and of the *twelve Tables*, proteſting that there are no true and real *Laws*, but thoſe of his *Sage* Maſter. Such was, adds *Ariſtotle*, *Hercules* among the *Argonauts*, whom, for that very reaſon, the Ill-ſmelling ſhip *Arga* would not receive among the other perſons, becauſe he ſurpaſſed them all with too much Excellence and Diſparity. If this deſcription ſeemeth ſtrange to you, obſerve, the better to comprehend it, that there are two ſorts of *Republick*, the ſmall and particular one, and the great one, which is that of the *Univerſe*. It is of the firſt that *Apollonius Tyaneon* muſt be underſtood to ſpeak, when he ſaid

Ἐμοὶ πολίτευμα μὲν ὅδε κόσμος, ζῶ γὰρ ὑπὸ τοῖς θεοῖς,

Ego quidem de nullâ rep. ſum ſollicitus, vivo enim ſub Diis.

And it is in reſpect of the laſt, that the *Philoſophers*, of whom we ſpeak, are call'd *Coſmopolites*, or Citizens of the World. They cannot, becauſe of their diſproportion'd greatneſs, make a part of the bodies of particular *Eſtates*, as we have juſt now ſaid: but conſidering them in this great City of the *Univerſe*,

Terminos civitatis ſuæ in ſolo metientes.

Sen. de vit. beat. *cap.* 31.

they make of it the moſt beautiful, the moſt important, and the

the moſt conſiderable Members after the *Gods*, if you will comprehend them in it, ſo as *Epictetus* did, and the other *Philoſophers* of his *Sect*..

Now if you would further demand of me what is their Employment here, and to what purpoſe they ſerve, I will tell you: They keep us from being ignorant of the marvellous things of the *Almighty*, and of *Nature*, being the witneſſes, interpreters, and admirers of them. *Pythagoras* compares them very gently to the ſpectators of the *Olympick games*, who leaving to others the Courſes, the Combats, the Bargains, the Sales, and the other various Occupations, content themſelves with

Arrianus, *l.* 2. *c.* 14.

contemplating all theſe things in repoſe, though the *Merchants* make a wry mouth at them, or laugh them to ſcorn. Others likewiſe have very appoſitely conſidered this world as a magnificent *Theatre*, upon which ſo many *kinds* of life, as there are diverſity of *perſonages*, are repreſented. The *Philoſophers* are found ſitting, conſidering the *Univerſe* with an extream pleaſure, whilſt that *Kings*, *Princes*, and great *Monarchs* are as ſo many *Actors* of the *Comedy*, who ſeem onely to *play* for the content and ſatisfaction of thoſe worthy *ſpectators*. *Diogenes* underſtood it ſo perfectly, when he was pleaſant with *Alexander*, and told him in way of raillery and contempt, that he was

maſter

maſter of his diſpoſitions, and he wanted but a very ſmall matter not to be inferiour to him. And truly, ſince that the *King* was like ſo many other perſons, a ſlave to his paſſions, *Diogenes*, who commanded them, making them to truckle and be ſubject to Reaſon, might very well boaſt of his maſtering the Maſters of *Alexander*; and what had he in that preheminence, but that which we give to *Philoſophers* above the greateſt *Kings* upon Earth, which are conform'd to the order and diſpoſition of all the *Univerſe*? where we believe that the Intelligences of *Sciences*, and of *Illumination*, are to be preferred and exalted far beyond thoſe of *Powers* and *Dominions*. But

notwithſtanding I do not doubt but that you will think theſe thoughts to be very ſtrange, as being ſo extreamly different from the ordinary Sentiments, and received Opinions: but you know that there are no *Arts* nor *Profeſſions* without their *Paradoxes*; as when the *Phyſician* orders the Eye to be cataract to have its ſight reſtored, or to break the Leg to make the perſon walk upright: why then ſhould we wonder that *Philoſophy*, the ſoveraign *Phyſician* of our Souls, hath alſo hers, and that it is very neceſſary for her to give us *Paradoxes*, provided that, as *Cleanthes* ſaid, they be not *Paralogues*, or abſurd and unreaſonable.

Arrianus, *lib.*1. *c.*25.

Arrianus, *lib.*9. *cap.*1.

Now

Now that we may rightly know and comprehend them, we ought to be initiated into its *ſacred Myſteries*: That we may appropriate them, and profit by them, we ought to have the Spirit of underſtanding and the *Philoſophical genius*. A weak ſtomach, and which is not accuſtomed to ſuch ſolid viands, will reject them, inſtead of digeſting them, and of being nouriſhed by them. We need not therefore wonder if thoſe perſons, who feed upon that Aliment which is ſo different from ours, have alſo the Taſte and the Appetite to be as much diſreſembling.

Non idem ſapere poſſunt, qui aquam & vinum bibunt.

Do you think, *Philoponus*, in the perpetual agitations of your various affairs, and in the ſervile diſtractions of your eminent charges, to poſſeſs the ſame *even pulſe* of minde, and to have the ſame cogitations with thoſe who are onely taken up in the *Culture* of *Philoſophy*, are onely exercis'd and buſied in *Contemplation*, have no other greater pleaſure than in this *ſolution* and *ſeparation* of the *ſoul* and *body*, as *Philoſophers* onely? For as *Action* conſiſts in the movement, ſo doth *Speculation*, as we have ſet it forth, conſiſt all in repoſe and leiſurely idleneſs,

Ariſt. 1. de Ani. *cap.* 3.

Intellectio ſimilis eſt cuidam quieti & ſtatui.

which

which are things *diametrically* contrary and oppoſite, and which alſo produce fruits of a very different nature. But ſince I have as yet declined revealing to you the moſt ſecret Articles of the *Philoſophical* Profeſſion, I will not any longer make it a difficulty to truſt to your loyalty and faithfulneſs the moſt inward Reſerve of my Soul, and make you to ſee quite naked, in what terms I ſaw my ſelf formerly, and alſo in what condition and quality of minde I finde my ſelf now at preſent to be. I have been no leſs than you affected with an haughty ambition of appearing in the world; there was nothing I left unattempted to ſatisfie that paſſion; I would have had recourſe

recourſe to *Penny-royal*, and to the other *Herbs*, if I had believ'd, as *Pliny* reports, that they would any ways have contributed to my glory and reputation. As for Riches, although that paſſion was never much in me, but in a very weak and languiſhing degree, if it were that which I accord in with the *Spaniard*,

Lib.25.cap.10.

El ſennor dinero por un gran Cavallero:

Methinks *Heſiod* had very great reaſon, when he ſaid that money was another Soul which made us to live, and ſubſiſt.

Ἀ

Κτήματα γὰρ ψυχὴ τέλεται δειλοῖσι βροτοῖσι.

As

As to thoſe pleaſures which accompany Honours and Riches, my complexion did not render me incapable of any of them; and I had natural inclinations as ſtrong and powerful it may be as any other to make me ſeek and court the enjoyment of them; and I was alſo very extreamly ingaged in their purſuit, as you may, if you pleaſe, well remember, if you have ſtill any memory of our firſt acquaintance; when that my good Genius carried me to the knowledge of ſome perſons of ſound Sence and Judgment, which gave to mine the firſt illuminations, and made me to diſcern the firſt glimmering and beams of true *Philoſophy*, their manner of living being abſolutely different from

from mine, their Ratiocinations and their Sentiments oppoſite to thoſe which I had till that time retained, with what zeal and propenſion I have always perceived in me to the ſtudy and love of the truth in all things, and indeed above all things; and yet notwithſtanding the efforts of firſt intelligences and apprehenſions, the violence of evil habits, the tyranny of cuſtoms, the torrent of the multitude, had eaſily carried me away in my firſt courſe.

De me, facilè enim tranſitu ad plures Socrati, Latoni, & Cælio excutere mentem ſuam diſſimilis multitudo potuiſſet.

I was then in the greateſt hazard imaginable

imaginable to fall, if that *Socratical Demon*, which had a care of my conſervation, had not remedied it, ordering me that little Voyage which I made through the principal parts of *Europe*, juſt as good *Phyſicians* do frequently preſcribe the change of Air to thoſe whom they would fain preſerve. And certainly that tranſplantation is no leſs profitable to Men than to Plants, which we ſee do thrive and grow much better by that means.

Et jam aquarum ſuavioris ſunt
quas errant.

And we may obſerve, that in *Heaven* the moving *Planets* are of much greater conſideration than

than thoſe that are fixt, and do not ſtir at all; ſo likewiſe may we take notice how exceedingly thoſe ancient famous men of *Greece* did value Peregrination, ſuch as were the lives of *Thales*, *Solon*, *Cleobulus*, *Pythagoras*, *Plato*, *Democritus*, and ſeveral others, who gave ſufficient and aſſured teſtimonies of it: and if you will give me leave, I will tell you upon this ſubject, what I always thought of the long ſleep of *Epimenides* of fifty ſeven years, having left his Fathers Sheep to ſtray whither they would, whilſt he took that profound ſleep. For what can that *Fable* ſignifie, but a long Voyage, during all the time that we do frequently let our domeſtick affairs, as it were, ſleep?

ſleep? The Paternal ſheep, that is, the goods which our Parents have left us, then running a great hazard of being loſt and gone: But ſo it was, that after this long night, or to ſay better, abſence, he returned moſt illuſtriouſly to his own home, and moſt beloved of the *Gods*, φιλτάτος, which is preferable to all other conſiderations. I will not ſay that my Voyages have been attended with ſo happy a ſucceſs; but I can aſſure you, that this is the time of my life, which in my eſteem I have the beſt employ'd, ſince which I have given my ſelf the liberty to form it, and to regulate the courſe of it, according as Reaſon hath made me ſee it was moſt

D Laert. in Epimenid.

moſt for my intereſt and advantage. The *Gods* had given me the being of it, but it was *Philoſophy* that hath procur'd me its well-being.

Deorum munus vivere, Philoſophiæ bene vivere.

The wiſhes of my Parents had deſtined me to a thouſand Servitudes, *Philoſophy* hath brought me off from them, and put me into a full and true liberty: The Laws and Cuſtoms ſeem'd to oblige me to actions that are ſhamefully laborious; *Philoſophy* has given me an exemption therefrom, and hath bleſs'd me with a ſweet Repoſe and Felicity.

Summa

Summa beatæ vitæ ſolido tranquillitas, & ejus inconcuſſa, fiducia.

And yet you think ſtrangely of my ways of living, you believe my *ſolitude* to be blame-worthy, you fancie my retreat to be ſhameful, my condition poor and beggarly, my tranquillity idle and reproachable, and my pleaſures imaginary even to extravagance. But will you pleaſe to make uſe of a little of your natural Reaſon, and I will deſire no other Judge than your ſelf to determine our difference. Is it not true, (I'll ſubmit to your Conſcience to tell me) that although the *eminent dignitie* of your Office renders you never ſo much reſpected in this *Country*,

Country, yet notwithſtanding becauſe there ſtill remains ſomething ſuperiour to you, your ambition is not ſatisfied, and your deſires ſet you upon the wrack, as often as you exalt your eyes on high? Is it not true, that although you poſſeſs great Riches and a vaſt Eſtate, yet if there be any thing wanting which you eſteem and paſſionately aſpire to, your minde is far more troubled at your miſſing of them, than the enjoyment of all the other things you have can give you contentment? Is it not true, that although you give up your ſelf to all the pleaſures and indulgences you poſſibly can, you cannot forbear deſiring and wiſhing for more, and imagining to your ſelf

ſelf a great many others, whoſe privation moſt extreamly afflicts you? Have you ever been ſenſible of any joy which hath not been attended with an affection more powerful and preſſing, in the midſt, and as it were from the very ſource of your moſt delicious paſtimes and recreations? Hath there not riſen ſome inward diſguſt, and ſome diſagreeable bitterneſs, which hath ſurpaſſed all that hath been moſt ſweet and pleaſing to you? But on the contrary, if I think and finde my ſelf ſo much advanced above all your Honours and Adorations, as that I can deſpiſe and ſcorn them without doing any violence to my ſelf, and knowing the evil conſequence of them, *Con-*

Contentus eo uſque creviſſe, quo manum fortuna non porrigit.

If I do not conſider all your Riches and Wealth, but onely as prettie little fooleries, and nuts which *Fortune* throws out to men, juſt as we do to little children, pleaſing my ſelf with taſting now and then one which ſome accident has flung even to me too, according as *Epictetus* permits it, whilſt that others are ſtruggling and contending who ſhall get the moſt. If I, acknowledging your greateſt pleaſures to be but ridiculous and ſimple, aye, and ruinous too, am ſatisfied with my own enjoyments, and know them to be pure,

Arian. *l.* 4. *c.* 7.

pure, ſolid, and true, which all the world is not capable to make them be in the leaſt troubleſome to me, nor can hinder me of; and if they be ſuch as I have made demonſtrable to you in my precedent diſcourſe; if all thoſe things are true, and if this be juſtly the poſture and condition of both; tell me, if there remains yet any ingenuity in you, and tell me candidly, which of the two ſeems to be moſt happy? to which will you adjudge the advantage? which is that which you would prefer? O, *Philoponus!* can you be able to heſitate upon this in the pronouncing of your Judgement? And if, as I could eaſily have done it, I had made you ſee more nakedly and plainly the

Ennapius in Maxio.

the raviſhing Beauties of our *Divine Philoſophy*, ha! what extream paſſions, and what admirable tranſports of love would you have for her! If this *Cæleſtial Deity* had but once touch'd you to the quick, what an unquenchable thirſt of Diſcipline and Learning would have ever been upon you for the future, and make you ſpend the reſt of your life in anotherguess manner than hitherto you have done! If you had but ever ſo little taſted the ſweetneſs and pleaſurableneſs of a *ſolitary* Converſation, and your minde had taken any *repaſt* of the *Nectar* and *Ambroſia* of its charming *Contemplations*, how would you preſently have quitted all manner

ner of other *food* than that, with the greateſt contempt in the world! and how would you cheriſh the *repaſt* of a *private* and *particular life*, to enjoy its entertainment without any trouble, and how would you prefer our *deſarts* and *ſolitudes* to the moſt eminent and indearing *companies*, and to the moſt important actions of your *politick life!* It is not for that, that we leave the *Towns*, to dwell in *Woods* and ſavage *Mountains*; our minde findes its *Hermitage* every where; and in the moſt numerous *Aſſemblies* of men in the greateſt Towns and Cities in the world, I very frequently finde my ſelf in a *Deſart*.

Magna Civitas magna mihi ſolitudo.

And I am commonly as much alone as could be

Orpheus in Sylvis, inter Delphinas Arion.

provided that my Soul may conſerve its liberty, and that its functions are not oppreſſed under the weight and burden of your importune and troubleſome affairs, exempt from paſſion and trouble, it will finde every where *Gods* with whom to converſe, it will go out through all the extent of Nature, and by the means of a ſtrong and a vigorous *Contemplation*, will make Voy-

Voyages to the furtheſt parts of the *World*; and *ſpiritual* Navigations, where it will diſcover the *Americans*, and the new *Worlds*, full of Riches and Rarities until now unknown.

Diffugiunt Animi terrores, mœnia mundi
Diſcedunt, totum video per inane geri res,
Apparet Divûm numen, ſedeſq; quietas.

And do you think that there are not every day found out in the *Intellectual Globe*, places which are not yet broke up nor cultivated (as we ſee every year almoſt are diſcovered by ſome or other) which have not belong'd to you, nor been

inhabited as yet by any, as ever it can be known? Now this is one of the Correſpondences, and one of the Reports which is moſt truly made from the great to the little World. Now if the diſcovery be not made by one as well as by another, it is onely the defect of Courage or Addreſs; the Art of *Speculation* and *Meditation*, which is the certain *ſpiritual* Navigation, being either deſpiſed, or elſe abſolutely left off; and every one contenting himſelf with the knowledge and ſcience of their Fathers, as we do of the *Lands* of this *Country*, without troubling our ſelves about thoſe of *Canada*. But when there are any Heroick Souls, as the *Tiphi* or *Coulombes* in this *ſpiritual* Ocean,

Ocean, they finde out ways that are wholly *novel*, and make a deſcent into deeps unknown, full of rarity and admiration. But I fancie you do not much care what is done or paſſes in other *Hemiſpheres*: nor would I have made ſo long an *Harangue*, but for my *juſtification*, and in ſome manner to ſatisfie the good will and affection you have always teſtified to me.

Philop. It is not without good reaſon that your *Ariſtotle* hath ſaid, that by *ſolitude* men became

Ἢ δαίμων, ἢ θεός, *aut Fera, aut Deus:*

For

For I muſt confeſs ſincerely to you, that if you are not ſomething more than *ordinary* and *humane*, you have ſuch *ſallies* of minde, and *extravagances* ſo *bizarre* and particular, as cannot be lodg'd under any *reaſonable* Figure, without making it to run up and down the ſtreets like a *Bedlam*.

Adieu.

Illi Mors gravis incubat
Qui nimis nonus omnibus :
Ignotus moritur ſibi.

Sen. ex Thyeſte.

FINIS.